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is implanted by nature in the minds of most of the people of Paraguay. In this opinion I was greatly confirmed by the Cacique Roÿ, leader of the savages in the woods of Mbaeverà, who, when I was explaining the heads of religion to the surrounding multitude, and happened to make mention of incestuous nuptials, broke out into these words—"You say right, Father! Marriage with relations is a most shameful thing. This we have learnt from our ancestors." Such are the feelings of these wood savages, though they think it neither irrational nor improper to marry many wives, and reject them whenever they like.

Another admirable trait in the character of the savage Abipones is their conjugal fidelity. You never hear of this being shaken, or even attempted. Husbands are many months absent from their homes, whilst their wives remain in the midst of a horde of men without danger or even suspicion. What the Greeks have fabled of Penelope, who continued faithful to her husband Ulysses during an absence of twenty years, is the true history of the Abiponian women. But if an Abipon entertains the slightest suspicion of his wife's virtue, he does not digest it in silence, but takes ample vengeance on the person suspected though not convicted of the injury.

Amongst the other good qualities of the mar-

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593 AMONGST THE OTHER GOOD QUALITIES OF THE MARried people amongst the Abipones, may be reckoned the tender affection which they display towards their offspring, in feeding, clothing, and taking care of them. To tutor the boys from their earliest age in the arts of riding, swimming, hunting, and fighting, is the chief care of the fathers. The girls are diligently instructed by their mothers in the domestic duties of females, and early inured to labour and inaccommodation. But this is worthy of censure in them, that however disobedient or refractory their children may be, they never have the courage to correct them with a word, much less with a blow. Alaykin, chief Cacique of the town of Concepcion, whenever he visited me, held a little boy five years of age upon his lap. This child, who was as restless as a young ape, would sometimes pull his father's nose or his hair, and sometimes struck his face. The old man, pleased at this, would cry—"Look, Father! can you ever doubt that this fearless boy will sometime come to be a famous soldier or captain, since he is not afraid of me, a leader so victorious and so formidable to the Spaniards?" The same boy would throw bones, horns, or any thing else he could lay hold on, at his mother, when she came to call him home. The warlike father interpreted the child's insolence, which he ought to have pu-

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They who have received wounds in the battle deliver themselves to be sucked to a crowd of juggler physicians, a multitude of spectators admiring and extolling their constancy and fortitude. Great numbers flock to behold the spoils and trophies taken from the enemy. The women, giving way to an excess of gladness, seem mad with joy; they would make no end of singing, leaping, and applauding, were they not obliged to turn their attention towards making preparations for the public drinking-party of their husbands; who, at the same time that they wash the horrible colours from their faces, endeavour to clear from their minds, with wine, their past anxiety respecting the conflict. In the assembly of drinkers, where the victory is celebrated amidst confused clamours, and songs accompanied with the sound of gourds and drums; when all are heated with liberal draughts of mead, each begins to relate his own brave actions, and to laugh at the errors, cowardice, and flight of others; which not being endured by any of the Abipones, the warriors contend furiously amongst themselves, first with fists, and then, growing more enraged, with spears and arrows. Did not the women interpose to effect a reconciliation, and employ themselves in snatching away their weapons, and leading their husbands home, it is beyond A E E 4 doubt that more would be killed after the battle than in the battle.

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157 273 despised for his cowardice. An old man in the town of St. Ferdinand, inglorious alike in birth 157 and actions, on being called by his drinking as- 273 sociates, *Lanaĥaik*, plebeian, vainly endeavoured 578 with arms, and absurd clamours, to avenge the ● 593 insult; for his wife, a sturdy old woman, always watched over her infuriated husband, that he might not fall by the fists or weapons of his companions. On this occasion she caught hold of him by the legs, or girdle, dragged him through the street, and when got home, vainly exhorted him to sleep and silence; for he, ever recurring to the flouts of his comrades, could take no rest, constantly ejaculating with a hoarse voice, *Tà yeegamè! Aym Lanaĥaik? Tà yeegamè! Là rihè lahè!* "What! I a plebeian? I ignoble? I demand vengeance." Enraged by these reflections, he endeavours again and again to raise himself on his feet, and snatch up a spear, when his angry wife as often knocks him down upon the floor. This sport continued for many hours, to the incredible annoyance of all that dwelt in the neighbourhood. Few could 273 repress indignation, none laughter. Almost all 562 the women have the same task when they labour to disarm their husbands, and take them out of the hands of their drunken comrades. The whole Abiponian nation would come to destruction, if the women and youths attended